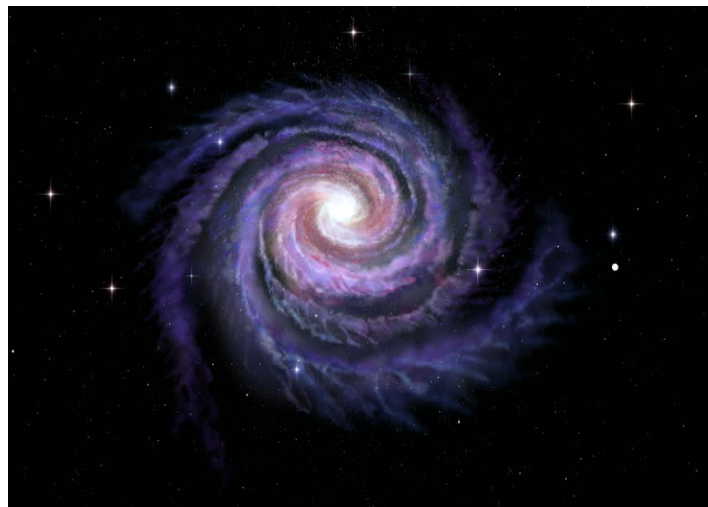


god is change

By Ariel Kates



Eliyahu Ha-navee	
Eliyahu Ha-tish-bee	
Eliyahu, Eliyahu	
Eliyahu Ha-giladee	
Bim Heira B'yameinu Yavo eileinu	
Eem mashiah ben David	
Eem mashiah ben David	
שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא קָרְאוּ. כִּי אַכְלָ אֶת יַעֲקֹב וְאֶת נְהוֹה הַשָּׁמַיִם. שִׁפְךָ עֲלֵיהֶם זַעֲמָךְ וְחֲרוֹן אַפְּךָ יִשְׁיֶגֶם. תִּרְדֹּף בְּצַרְף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִ " "	
<i>Shfoch chamatcha el hagoyim asher lo y'da'ucha v'al mamlachot asher b'shimcha lo kara'u. Ki achal et Ya'akov v'et naveihu heishamu. Shfoch Aleihem zamech vacharon apcha yasigaim. Tirdof b'af v'tashmidaim mitachat shmay Adonai.</i>	
"Pour out your fury on the nations that do not know you, upon the kingdoms that do not invoke your name, they have devoured Jacob and desolated his home." (Ps. 79:6,7) "Pour out your wrath on them; may your blazing anger overtake them." (Ps. 69:25) "Pursue them in wrath and destroy them from under the heavens of the Lord!" (Lam. 3:66)	

Source: Traditional

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Introduction

Seder

by Ariel Kates

- 1) Kadesh - קדש
- 2) Urchatz - ורחץ
- 3) Karpas - כרפס
- 4) Yachatz - יחץ
- 5) Maggid - מגיד
- 6) Rachtzah - רחצה
- 7) Motzi - מציא
- 8) Matza - מצה
- 9) Maror - מרור
- 10) Koresh - כרך
- 11) Shulchan Orech - שלחן ערך
- 12) Tzafun - צפון
- 13) Barech - ברך
- 14) Hallel - הלל
- 15) Nirtzah - נרצה

bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael v'imru, Amein.

Y'ru et Adonai k'doshav, ki ein machsor lirei'av. K'firim rashu v'ra'eivu, v'dorshei Adonai lo yach's'ru chol tov. Hodu l'Adonai ki tov ki l'olam chasdo. Potei'ach et yadecha, u'masbia l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, V'haya Adonai mivtacho. Na'ar hayiti gam zakan'ti, v'lo ra'iti tzadik ne'ezav, v'zar'o m'vakesh lachem. Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

God is our tower of salvation, showing kindness to his anointed, to David and his descendents forever. May he who creates peace in his heavenly heights, may he grant peace for us, all Israel; and and all humanity, and we can say, Amen.

Revere the Lord, you his holy ones for those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord shall not lack any good thing.

Give thanks to the Lord, for he is good; his kindness endures forever. You open your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the Lord, and whose trust is in the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children wanting bread. The Lord will give strength to his people; the Lord will bless His people with peace.

The Blessing after the Meal concludes by drinking the Third Cup of wine, while reclining to the left.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai, Lord of the universe, who has created the fruit of the vine.

Elijah

Fill the Cup of Elijah on the table. Traditionally the youngest children open the door for Elijah. Everyone joins in singing "Eliyahu Ha-Navi" and then the door is closed.

הַרְחֵמֵן הוּא יִבְרַךְ אֶת מַדְבַּת הַזֹּאת, וְאֶת חִילֶיהָ, וְגַן עֲלֵיהֶם

הַרְחֵמֵן הוּא יִשְׁכֵּן שְׁלוֹם בֵּין בְּנֵי יַעֲקֹב וּבְנֵי יִשְׁמַעֵאל

הַרְחֵמֵן הוּא יִזְכְּנוּ לַיְמוֹת הַמְּשִׁיחַ וְלַחַיִּי הָעוֹלָם הַבָּא

Harachaman hu yanchileinu yom shekulo tov.

Harachaman hu y'variech et M'dinat Yisrael.

Harachaman hu y'variech et chayalei Tz'va Hagana l'Yisrael, v'yagein aleihem.

Harachaman hu y'variech et m'dinat hazot, v'et chayaleiha, v'yagein aleihem.

Harachaman hu yashkiyn shalom Bayn binei Ya'akov u'vnei Yishma'ayl.

Harachaman hu y'zakeinu limot Hamashiach ul'chaye ha'olam haba.

May the Merciful One cause us to inherit the day of total goodness.

May the Merciful One bless the State of Israel.

May the Merciful One bless those who serve in the IDF and watch over them.

May the Merciful One bless this country, and its soldiers, and watch over them.

May the Merciful One enable us to live in the days of the Messiah and in the world to come.

מְגִדּוֹל וְשׁוּעוֹת מִלְכּוֹ וְעֵשֶׂה חֶסֶד לְמַשִּׁיחוֹ לְיָדוֹ וּלְזִרְעוֹ עַד עוֹלָם. עֵשֶׂה שְׁלוֹם בְּמִרְמוֹי הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן

יִרְאוּ אֶת יי קֹדֶשׁוֹ כִּי אֵין מַחְסוֹר לִירֵאָיו. כְּפִירִים כָּשׁוּ וְכַעֲבוּ וְדִרְשׁוּ יי לֹא יִחְסְרוּ כָּל טוֹב. הוֹדוּ לַיי כִּי טוֹב כִּי לְעוֹלָם חֶסֶד. פּוֹתֵם אֶת יָדָם וּמַשְׁבִּיעַ לְכָל חַי כִּצּוֹן. בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בְּיָדוֹ וְהִנֵּה יי מְבַטְחוֹ. בָּעַר הֵייתִי גַם זִקְנָתִי וְלֹא כְּאִתִּי צָדִיק נִעְזָב וְזָרְעוֹ מִבְּקֶשׁ לֶחֶם. יי עַז לַעֲמּוֹ יִתֵּן יי וְיִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם

Migdol y'shu'ot Malko v'oseh chesed limshicho l'David ul'zar'o ad olam. Oseh shalom

Kadesh

Traditional - Kadesh

by Haggadot

The blessings below are for a weeknight. (On Shabbat we add the words in parentheses)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיְכַל אֱלֹקִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

(Vay'hi erev vay'hi voker yom hashi-shi. Vay'chulu hashamayim v'ha-aretz v'choltzva'am. Vay'chal Elohim bayom hashvi'i, m'lachto asher asah, vayishbot bayom hashvi-i, mikol-mlachto asher asah. Vay'vareich Elohim, et-yom hashvi'i, vay'kadeish oto, ki vo shavat mikol-mlachto, asher-bara Elohim la-asot.)

("And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed. And on the seventh day God finished His work of creation which He had made. And God blessed the seventh day and made it holy, for on that day God rested from His work and ceased creating.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

Baruch atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has created the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוֹ מִכָּל עָם וּרְוַמְמֵנוּ מִכָּל לֶשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ יי אֱלֹהֵינוּ בְּרָכָה (שְׁבוֹתוֹת לַמְנוּחָה וּ) מוֹעֲדִים לְשִׁמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבִית הַזֶּה וְאֶת יוֹם) חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ (בְּרָכָה), מִקְרָא קֹדֶשׁ, זָכַר לִיצִיאַת מִצְרַיִם. כִּי בְנוֹ בָּחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים, (וְשִׁבְתָּ) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּרָכָה וּבְרָצוֹן), בְּשִׁמְחָה וּבְשִׂשׁוֹן הַנֶּחֱלָתָנוּ. בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ (הַשְּׁבִית וּ) יִשְׂרָאֵל וְהַזְמַנִּים

Baruch atah Adonai, Eloheinu melech ha'olam, asher bachar banu mikol'am, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabatot limnuchah u) moadim l'simchah, chagim uz'manim l'sason et-yom (hashabat hazeh v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah,) mikra kodesh, zeicher litziat mitzrayim. Ki vanu vacharta v'otanu kidashta mikol ha'amim. (v'shabat) umo'adei kod'shecha (b'ahavah uv'ratzon) b'simchah uv'sason hinchaltanu. Baruch atah Adonai, m'kadeish (h'shabbat v') Yisrael v'hazmanim.

Praised are you, Adonai, Lord our God, Ruler of the universe, Who has chosen us from among all people, and languages, and made us holy through Your mitzvot, giving us lovingly [Shabbat for rest] festivals for joy, and special times for celebration, this [Shabbat and this] Passover, this [given in love] this sacred gathering to commemorate the Exodus from Egypt. You have chosen us, You have shared Your holiness with us among all other peoples. For with [Shabbat and] festive revelations of Your holiness, happiness and joy You have granted us [lovingly] joyfully the holidays. Praised are you, Adonai, Who sanctifies [Shabbat], Israel and the festivals.

On Saturday night include the following section:

**בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאֹרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבְדִּיל בֵּין קֹדֶשׁ לְחָל, ין אור לחשך, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לַשְּׁשִׁית יְמֵי
הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שְׁבֶת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִילָתָה, וְאֵת יוֹם הַשְּׁבִיעִי מִשְׁשֶׁת יְמֵי הַמַּעֲשֶׂה
קֹדֶשׁ. הַבְּדִילָתָה וְקֹדֶשׁ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁ שְׁבֶת. בְּרוּךְ אַתָּה יי הַמְבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ**

(Baruch atah Adonai, Eloheinu melech ha-olam, borei m'orei ha-eish.

Baruch atah Adonai, Eloheinu melech ha'olam, hamavdil bein kodesh l'chol bein or l'choshech, bein Yisrael la-amim, bein yom hashvi-i l'sheishet y'mei hama-aseh. Bein k'dushat shabat likdushat yom tov hivdalta. V'et-yom hashvi-i misheishet y'mei hama-aseh kidashta. Hivdalta v'kidashta et-am'cha yisra-eil bikdushatecha. Baruch atah Adonai, hamavdil bein kodesh l'kodesh.)

(Praised are You Adonai our God Lord of the universe who created the lights of fire.

Praised are you, Adonai, Lord our God, Ruler of the universe, who makes a distinction

אֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שֶׁנִּתְבָּרְכוּ אֲבוֹתֵינוּ אֲבִרְכֶם יִצְחָק וְיַעֲקֹב בְּכָל מָכַל כָּל, כֵּן יְבָרֶךְ אֹתָנוּ
כָּלֵנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה, וְנֹאמַר אָמֵן

*otanu v'et kol asher lanu, k'mo she'nitbarchu avoteinu Avraham Yitzchak v'Ya'akov
bakol mikol kol, kein y'vareich otanu kulanu yachad bivricha sh'leima, v'nomar,
Amein.*

us all together and all our possessions just as He blessed our forefathers Abraham, Isaac, and Jacob, with every blessing. May He bless us all together with a perfect blessing, and let us say, Amen.

בְּמֵרוֹם יְלִמְדוּ עָלֵיהֶם וְעָלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרִכָּה מֵאֵת יי וְצִדְקָה מֵאֵלֵהִי
יִשְׁעֵנוּ. וְנִמְצָא חֵן וְשָׁכַל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

*Bamarom y'lamdu aleihem v'aleinu z'chut she't'hei l'mishmeret shalom. V'nisa v'racha
mei'eit Adonai, utz'daka mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei
Elohim v'adam.*

May heaven find merit in us that we may enjoy a lasting peace. May we receive blessings from the Lord, justice from the God of our salvation, and may we find favor and good sense in the eyes of God and men.

On Shabbat:

(הַבְּרַחֲמָן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ שְׁבֶת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים

Harachaman hu yanchileinu yom shekulo Shabbat u'minucha ul'chayei ha'olamim.

May the Merciful One cause us to inherit the day which will be all Sabbath and rest in the eternal life.)

Optional blessings:

הַבְּרַחֲמָן הוּא יִנְחִילֵנוּ יוֹם שְׁכָלוֹ טוֹב

הַבְּרַחֲמָן הוּא יְבָרֶךְ אֶת מַדְבַּת יִשְׂרָאֵל

הַבְּרַחֲמָן הוּא יְבָרֶךְ אֶת חֵילִי צָבָא הַגָּנָה לְיִשְׂרָאֵל, וְיִגַּן עָלֵיהֶם

Harachaman hu y'vareich et

May the Merciful One bless

for one's parents:

אָבִי מוֹרִי (בְּעַל הַבַּיִת הַזֶּה) וְאֵת אִמִּי מוֹרָתִי (בְּעַלַּת הַבַּיִת הַזֶּה), אוֹתָם וְאֵת בֵּיתָם וְאֵת זִרְעָם וְאֵת כָּל
אֲשֶׁר לָהֶם

*avi mori (ba'al ha-bayit ha-zeh), v'et imi morati (ba'alat ha-bayit) ha-zeh, otam v'et
beitam, v'et zar'am, v'et kol asher lahem,*

(my revered father) the master of this house and (my revered mother) the mistress of
this house, them, and their household, and their children, and everything that is theirs,

for one's family:

אוֹתִי (וְאֵת אִשְׁתִּי/בְּעָלִי/זִרְעִי וְאֵת) כָּל אֲשֶׁר לִי

oti (v'et ishti / ba'ali / zar-i v'et) kol asher li,

me (and my wife/husband/children) and all that is mine

for one's hosts:

בְּעַל הַבַּיִת הַזֶּה וְאֵת בְּעַלַּת הַבַּיִת הַזֶּה, אוֹתָם וְאֵת בֵּיתָם וְאֵת זִרְעָם וְאֵת כָּל אֲשֶׁר לָהֶם

*ba'al ha-bayit ha-zeh, v'et ba-alat ha-bayit ha-zeh, otam v'et beitam, v'et zar'am, v'et
kol asher lahem,*

our host and our hostess, them, and their household, and their children, and
everything that is theirs,

for all others:

וְאֵת כָּל הַמְּסֻבִּין בָּאן

v'et kol ham'subim kan,

and all who are seated here,

between the holy and profane, light and darkness, Israel and the nations, Shabbat and
the six workdays. You have made a distinction between the holiness of Shabbat and
the holiness of the festival, and You have sanctified Shabbat above the six work-days.

You have set apart and made holy Your people Israel with your holiness. Praised are
you, Adonai, who distinguishes between degrees of sanctity.)

Say this Shehechyanu blessing the first Seder night only:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזֶמַן הַזֶּה

*Baruch atah Adonai, Eloheinu melech ha-olam,
she'hecheyanu v'ki'manu v'higi-anu laz'man hazeh.*

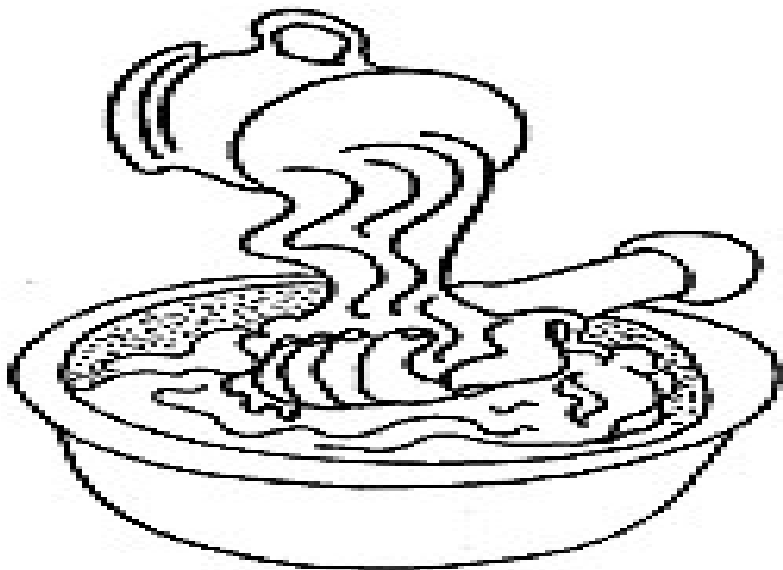
Praised are you, Adonai, Lord our God, Ruler of the universe,
who has sustained us, maintained us and enabled us to reach this moment in life.

Source: Traditional Haggadah Text

Urchatz

Urchatz

by Heather



Each person takes the water jug and washes the hands of the person next to them.

Leader: As we wash, let us remember to be servants of one another, yet know that we are worthy to have our hands washed by others.

Source: Unknown

v'shalom v'chol-tov, u'mikol tuv l'olam al y'chasreinu.

Praised are you, Adonai our God, Ruler of the universe. Adonai, you are our father, our king and sovereign, our creator, our redeemer, our maker, the holy one of Jacob, the shepherd of Israel, the good king who does good to all and has done good, is doing good, and will do good. You bestow favors on us constantly. You lavish on us kindness and mercy, relief and deliverance, success, blessing, salvation, comfort, sustenance, support mercy, life and peace and all goodness. May you never deprive us of any good thing.

הַרְחָמֵנוּ הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחָמֵנוּ הוּא יִתְבָּרַךְ בְּשִׁמְיִים וּבְאָרֶץ. הַרְחָמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר וָדוֹר וְיִתְפָּאֵר בְּנוֹ לְעֵד וְלִנְצַח וְיִתְהַדָּר בְּנוֹ לְעֵד וְלְעוֹלָמֵי עוֹלָמִים. הַרְחָמֵנוּ הוּא יִפְרֹנְסֵנוּ בְּכִבּוּד. הַרְחָמֵנוּ הוּא יִשְׁבֵּר עָלֵנוּ מַעַל צָוָאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ. הַרְחָמֵנוּ הוּא יִשְׁלַח לָנוּ בְּרָכָה מִרְבֵּה בְּבֵית הָזֶה וְעַל שְׁלֵטֹן זֶה שְׂאֲכָלֵנוּ עָלָיו. הַרְחָמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַגָּבִיָּא זְכוֹר לְטוֹב וְיִבְשֵׁר לָנוּ בְּשׁוֹרֹת טוֹבוֹת וְשׁוּעוֹת וְנִחְמוֹת.

Harachaman hu yimloch aleinu l'olam va'ed. Harachaman hu yitbarach bashamayim u'va'aretz. Harachaman hu yishtabach l'dor dorim, v'yitpa'ar banu la'ad u'l'neitzach n'tzachim, v'yit'hadar banu la'ad ul'olmei olamim. Harachaman hu y'far'n'seinu b'chavod. Harachaman hu yishbor uleinu mei'al tzavareinu, v'hu yolicheinu kom'miyut l'artzeinu. Harachaman hu yishlach lanu b'racha m'ruba babayit hazeh, v'al shulchan zeh she'achalnu alav. Harachaman hu yishlach lanu et Eliyahu Hanavi zachur latov, vivaser lanu b'sorot tovot y'shu'ot v'nechamot.

May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations; may He be glorified in us forever and ever; may He be honored in us to all eternity. May the Merciful One grant us an honorable livelihood. May the Merciful One break the yoke from our neck; may He lead us upstanding into our land. May the Merciful One send ample blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the prophet of blessed memory who will bring us good tidings of consolation and comfort.

הַרְחָמֵנוּ הוּא יִבְרַךְ אֶת

Eloheinu v'Eilohei avoteinu, yaleh v'yavo v'yagiah v'yeira'eh v'yeiratzeh v'yishma v'yipakeid, v'yizacheir zichroneinu ufikdoneinu, v'zichron avoteinu, v'zichron Mashiach ben David avdecha, v'zichron Y'rushalayim ir kodshecha, v'zichron kol amkha beit Yisrael l'fanecha, lifleita l'tova l'chein ul'chesed ul'rachamim, l'chayim ul'shalom b'yom chag hamatzot hazeh zochreinu Adonai Eloheinu bo l'tova ufokdeinu vo livracha v'hoshieinu vo l'chayim. uv'dvar y'shuah v'rachamim chus v'chaneinu v'racheim aleinu v'hoshieinu ki eilecha eineinu, ki eil melech chanun vrachum ata.

Our God and God of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Matzot. Remember us this day, Lord our God, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful God and King.

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה יי. בונה ברחמיו ירושלים. אמן.

Uv'nei Y'rushalayim ir hakodesh bimheira v'yameinu. Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amein.

Rebuild Jerusalem the holy city speedily in our days. Praised are you, Adonai, who will rebuild Jerusalem in mercy. Amen.

ברוך אתה יי, אלהינו מלך העולם, האל אבינו מלכנו אדירנו בוראנו גאלנו יוצרנו קדושנו קדוש יעקב, רוענו רועה ישראל המלך הטוב והמטיב לכל שבכל יום ויום הוא המטיב הוא המטיב לנו. הוא גמלנו הוא גומלנו הוא יגמלנו לעד לחן ולחסד ולרחמים ולחן הצלה והצלה בכחה וישועה נחמה פרנסה וכלכלה ורחמים וחסד ושלום וכל טוב, ומכל טוב לעולם אל יחסרנו.

Baruch atah Adonai, Eloheinu melech ha'olam, ha'Eil Avinu Malkeinu Adireinu Bor'einu Go'aleinu Yotz'reinu K'dosheinu k'dosh Ya'akov ro'einu ro'ei Yisrael Hamelech hatov v'hameitiv lakol sheb'chol yom vayom hu heitiv, hu meitiv, hu yeitiv lanu. Hu g'malanu hu gomleinu hu yig'm'leinu la'ad, l'chein ul'chesed ul'rachamim ul'revach hatzala v'hatzlacha, b'racha vi'shua nechama parnasa v'chalkala v'rachamim v'chayim

Urchatz

Octavia Butler's Parable of the Sower

by Ariel Kates



Octavia Butler's 1993 novel, "Parable of the Sower," opens in Los Angeles in 2024. Global warming has brought drought and rising seawater. The middle class and working poor live in gated neighborhoods, where they fend off the homeless with guns and walls. Fresh water is scarce, as valuable as money. Pharmaceutical companies have created "smart drugs," which boost mental performance, which was taken by the mother of Lauren Oya Olamina, the book's protagonist. Lauren, a 15-year-old Black girl, lives with a condition known as "hyperempathy syndrome," a result of a mother's use of these "smart drugs." Hyperempathy syndrome means that she

Lauren sees that her cul de sac is increasingly under attack and is likely to be destroyed despite the wall that the residents built together as a form of protection. She tries to get others to face up to this reality but they prefer to leave their fates in God's hands (her father is a Baptist minister) and stay confined within their wall. Instead, she equips herself to survive in that future. She founds her own religion, the central tenet of which is God is Change.

Some Selections:

Freedom is dangerous, Cory, but it's precious, too. You can't just throw it away or let it slip away. You can't sell it for bread and pottage.

“All the more reason to care about myself and others.”

“From what I’ve read,” I said to him, “the world goes crazy every three or four decades. The trick is to survive until it goes sane again.”

(On Shabbat:

*R'tzei v'hachalitzeinu Adonai Eloheinu b'mitzvotecha, uv'mitvat yom hash'vi'
haShabbat hagadol v'hakadosh hazeh. Ki yom zeh gadol v'kadosh hu l'fanecha,
lishbat bo v'lanuach bo b'ahavah k'mitzvat r'tzonecha. U'birtzoncha hani'ach lanu
Adonai Eloheinu, shelo t'hei tzara v'yagon va'anacha b'yom m'nuchateinu. V'har'einu
Adonai Eloheinu b'nechamat Tzion irecha, uv'vinyan Yerushalayim ir kodshecha, ki
atah hu ba'al ha'y'shuot u'va'al hanechamot.*

Favor us and strengthen us, Lord our God, with your commandments – with the commandment concerning the seventh day, this great and holy Sabbath. This day is great and holy before you to abstain from work and rest on it in love according to your will. In your will, Lord our God, grant us rest so that there be nor sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion your city comforted, Jerusalem your holy city rebuilt, for you art Master of all salvation and consolation.)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִכְאַל וְיִכְרַע וְיִשְׁמַע וְיִפְקֹד וְיַזְכֵּר זְכוּרֵנוּ וּפְקֻדּוֹתֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ, וְזָכְרוֹן מַשִּׁים בֶּן דָּוִד עֲבָדְךָ, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזָכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לִפְלֶטֶה לְטוֹבָה לַחַן וּלְחֶסֶד וּלְבַחֲמִים, לַחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה. זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִכְיָה וְהוֹשִׁיעֵנו בּוֹ לַחַיִּים. וּבְדַבַּר יִשׁוּעָה וְכַחֲמִים חוּס וְסֻנֵּי וְכַחֲמִים עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֵלֶּיךָ עֲזִיבֵנוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה

We thank you, Adonai, Lord our God, for having given a beautiful, good, and spacious land; for having taken us out from the land of Egypt and redeemed us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You taught us; for the life, grace and kindness You have granted us; and for the food with which You always sustain us.

ועל הכל יי אלהינו אנהנו מודים לך ומברכים אותך יתברך שמך בפי כל חי תמיד לעולם ועד.
בכתוב, ואכלת ושבעת וברכת את יי אלהיך על הארץ הטבה אשר נתן לך. ברוך אתה יי על
הארץ ועל המזון

בחסד נא יי אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מלכות בית דוד
משיחך ועל הבית הגדול והקדוש שנקרא שמך עליו. אלהינו אבינו רענו זוגנו פרנסנו וכלכלנו
והריוחנו והרנחנו לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו לא לידי מתנת בשר
וגם ולא לידי הוצאתם, כי אם לידך המלאה הפתוחה הקדושה והרסבה, שלא נבוש ולא נכלם
לעולם ועד

*V'al hakol Adonai Eloheinu anachnu modim lach um'varchim otach, yitbarach shimcha
b'fi kol chai tamid l'olam va'ed. Kakatuv, v'achalta v'savata uveirachta et Adonai
Elohecha al ha'aretz hatova asher natan lach. Baruch atah Adonai al ha-aretz v'ai
hamazon.*

Racheim na Adonai Eloheinu al Yisrael amecha v'al Y'rushalayim irecha v'al Tzion
mishkan k'vodecha v'al malchut beit David m'shichecha v'al habayit hagadol
v'hakadosh shenikra shimcha alav. Eloheinu Avinu r'einu zuneinu parn'seinu
v'chalk'lenu v'harvicheinu v'harvach'lanu Adonai Eloheinu m'heira mikol-tzaroteinu.
V'na al tatz'richeinu Adonai Eloheinu, lo lidei matnat basar vadam v'lo lidei
hal'va'atam, ki im l'yad'cha ham'lei'a hap'tucha hak'dosha v'har'chava, shelo neivosh
v'lo nikaleim l'olam va'ed.

For everything, Adonai, our God, we thank and praise You. May your name be blessed
by all forever, as it is written: "After you have eaten and are satisfied, you shall bless
Adonai, our God for the good land he has given you." Praised are you, Adonai, for the
land and the food.

Have mercy, Adonai our God, on Israel your people, on Jerusalem your city, on Zion the

*All that you touch
You Change.
All that you Change
Changes you.
The only lasting truth
Is Change.
God
Is Change.*

"When I say "God is Change", I am simultaneously denying the claim that God is
unchanging and affirming that this world of contingency is all there is. When I say that
God can be shaped by us, I am simultaneously denying the claim that God is
transcendent and affirming that we have only ourselves to look to for a better future.
"God is change — Shape God" is a challenge to see, to learn, and to work to shape our
reality, just as we are shaped by it. "

~ John Halsted

What are we waiting for? What change do we know is coming, and what are we doing
about it? What are the ways that we are empathetic, vulnerable, and compassionate -
and how do we translate these experiences into action?

Source: Story told with help from The New Yorker, Wikipedia, and Toshi Reagon

Karpas

Karpas Image

by Deb Putnoi



Source: Deborah Putnoi Art

Blessed be (our God) whose food we have eaten.

All together:

ברוך הוא וברוך שמו

Baruch hu u-varuch sh'mo.

Blessed be He and blessed be His name.

ברוך אתה יי אלהינו מלך העולם, הן את העולם כולו בטובו בהן בהסד וברחמים הוא נותן לחם
לכל בשר, כי לעולם חסדו. ובטובו הגדול תמיד לא חסר לנו ולא יחסר לנו מזון לעולם ועד.
בעבור שמו הגדול כי הוא אל וזו ומפרנס לכל ומטיב לכל ומכין מזון לכל בריותיו אשר בכל. ברוך
אתה יי הן את הכל

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein
b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo
hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo
hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav
asher bara. Baruch atah Adonai, hazan et hakol.*

Praised are you, Adonai, Lord our God, Ruler of the universe, who nourishes the whole
world. Your kindness endures forever. May we never be in want of sustenance. God
sustains us all, doing good to all, and providing food for all creation. Praised are you,
Adonai, who sustains all.

נודה לב יי אלהינו על שהנחילת לאבותינו ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי אלהינו
מארץ מצרים ופדיתנו מבית עבדים, ועל בריתך שחתמת בבשרנו, ועל תורתך שלמדנו, ועל
חוקיך שהודעתנו, ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד בכל
יום ובכל עת ובכל שעה

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein
b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo
hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo
hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav
asher bara. Baruch atah Adonai, hazan et hakol.*

Include parentheses when there is a minayn present.

Leader:

רבֹּתַי וְנִבְרַךְ

Rabotai n'vareich.

Friends, let us say grace.

Participants:

יְהִי שֵׁם יי מְבָרַךְ מִעַתָּה וְעַד עוֹלָם

Y'hee sheim Adonai m'vo-rach mei-atah v'ad olam.

Praised be the name of the Lord now and forever.

Leader:

יְהִי שֵׁם יי מְבָרַךְ מִעַתָּה וְעַד עוֹלָם. בְּרָשׁוֹת מְכַנֵּן וְכַבֵּד וְנִבְרַתִּי וְנִבְרַח (אֱלֹהֵינוּ) שֶׁאֲכַלְנוּ מִשְׁלוֹ

Y'hee sheim Adonai m'vorach mei-atah v'ad olam. Beer-shut maranan v'rabanen
v'rabotai, n'vareich (Eloheinu) she'achalnu mee-shelo.

Praised be the name of the Lord now and forever. With your permission, let us now
bless (our God) whose food we have eaten.

Participants:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ חַיֵּינוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Blessed be (our God) whose food we have eaten.

Leader:

בָּרוּךְ (אֱלֹהֵינוּ) שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ חַיֵּינוּ

Baruch (Eloheinu) she'achalnu mishelo uv'tuvo chayinu.

Karpas

Traditional - Karpas

by Haggadot

*Take less than a kezayit (the volume of one olive) of the karpas, dip it into salt-water,
and recite the following blessing:*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Lord, our God, Ruler of the universe, who creates the fruit of the
earth.

Source: Traditional

Karpas

Ka'zait – What a Paltry Karpas

by Ariel Kates

In dipping a vegetable "ka'zait" – the size of an olive – in salt water we're more obviously asked to viscerally experience others' – and our own – sadness. The point is often the freshness of the vegetable, the sad, saltiness of the water.

Think about the size, though, of the vegetable. Such a tiny amount of a thing to eat. It's still early in the evening so we don't want to let anyone be too satisfied....! But this is connected to how, right now, we're still slaves. Later – much later – we'll tell a story, cross the salty sea, and experience freedom.

In the meantime, given that we're slaves, how do we feel about this little bit of vegetable? Is it our ration? Such a paltry thing?

Source: Ariel Kates

Bareich

Traditional – Barech

by Haggadot

בָּרֵךְ Barech

Pour the third cup of wine and recite Birkat Hamazon (Blessing after the Meal).

שִׁיר הַמַּעֲלוֹת:

בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הִיָּינוּ כְּחֻלְמִים. אֲזַיִּמְלֵא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזַיִּמְרֹו בְּגוֹיִם, הַגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ, הַגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ, הַיְיִנוּ שְׂמֵחִים. שׁוּבָה יי אֶת שְׁבִיתֵנוּ, כְּאַפִּיקִים בְּנֹגֶב. הַזְרַעִים בְּדִמְעָה בְּרִנָּה יִקְצְרוּ. הַלֹּךְ יִלֵּךְ וּבָכָה נִשְׁא מִשָּׁן הַזֶּבַע, בֹּא יְבֹא בְרִנָּה נִשְׂא אֶלְמִתִּיו תִּהְלֵת יי וַיְדַבֵּר פִּי, וַיְבָרֵךְ כָּל בָּשָׂר שֶׁם קִדְּשׁוּ לְעוֹלָם וָעֶד. וְאַנְחֵנוּ נְבָרֵךְ יְהִי מַעֲמָה וְעַד עוֹלָם הַלְלוּיָהּ. הוֹדוּ לֵי כִי טוֹב כִּי לְעוֹלָם חֲסִדוֹ. מִי יִמְלֵל גְּבוּרוֹת יי וְשִׁמְיֵה כָּל תְּהִלָּתוֹ

Shir Hama'alot, b'shuv Adonai et shee-vat Tzion, ha-yeenu k'chol meem. Az y'ma-lei s'chok pee-nu u'l-sho-nei-nu reena, az yo-m'ru va-goyim, heeg-deel Adonai la-asot eem eleh. Heeg-deel Adonai la-asot eemanu, ha-yee-nu s'mei-cheem. Shuva Adonai et sh'vee-tei-nu, ka-afee-keem ba-negev. Ha-zor-eem b'deem-ah b'reena yeek-tzo-ru. Ha-loch yei-lech u-va-cho no-sei me-shech hazara, bo yavo v'reena, no-sei alu-mo-tav.

T'hilat Adonai y'daber pi, vivareich kol basar shem kod'sho l'olam va'ed. Va-anachnu n'varech ya, mei-ata v'ad olam, hal'luya. Hodu la-Adonai ki tov, ki l'olam chasdo. Mi y'maleil g'vurot Adonai, yashmi'a kol t'hilato.

When the Lord returns us from exile back to Zion, it will be as though in a dream. We will laugh and sing with joy. It shall be said around the world: "The Lord has done great things for them." The Lord did great things for us, and we shall rejoice. God, restore our fortunes. We shall be like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

Tzafun

Tzafun

by Julie R

Tzafun

לפני

After the meal, take the Afikoman and divide it among all the guests at the Seder table.

It is forbidden to drink or eat anything (except the remaining two ritual cups of wine) after eating the Afikoman.

Source: Traditional

Yachatz

The Pardes Legend, Chagigah 14b

by Ariel Kates

The Sages taught: Four entered the orchard [pardes], i.e., dealt with the loftiest secrets of Torah, and they are as follows: Ben Azzai; and ben Zoma; Aḥer, the other, a name for Elisha ben Avuya; and Rabbi Akiva. Rabbi Akiva, the senior among them, said to them: When, upon your arrival in the upper worlds, you reach pure marble stones, do not say: Water, water, although they appear to be water, because it is stated: “He who speaks falsehood shall not be established before My eyes” (Psalms 101:7).

The Gemara proceeds to relate what happened to each of them: Ben Azzai glimpsed at the Divine Presence and died. And with regard to him the verse states: “Precious in the eyes of the Lord is the death of His pious ones” (Psalms 116:15). Ben Zoma glimpsed at the Divine Presence and was harmed, i.e., he lost his mind. And with regard to him the verse states: “Have you found honey? Eat as much as is sufficient for you, lest you become full from it and vomit it” (Proverbs 25:16). Aḥer chopped down the shoots of saplings. In other words, he became a heretic. Rabbi Akiva came out safely.

Breaking! Such an easy metaphor. We can all encounter a truth together and react differently, even when we love each other, even when we learn together. What things make us believe, lose faith, go mad?

Source: <https://www.sefaria.org/Chagigah.14b.10?lang=bi&with=all&lang2=en>

Yachatz

Traditional – Yachatz

by Haggadot

Take the middle matzah and break it into two, one piece larger than the other.

The larger piece is set aside to serve as Afikoman. This is traditionally hidden, by the leader of the Seder for the children to “steal” or “find” and then ransom for a something at the end of the Seder.

The smaller piece is put back, between the two matzot. This smaller piece, along with the top matzah is what will be used for the “Motzi-Matzah” and “Korech”

Source: Traditional

Shulchan Oreich

Traditional – Shulchan Oreich

by Haggadot

Shulchan Oreich שלחן עורך

Now is time to enjoy the festival meal and participate in lively discussion. It is permitted to drink wine between the second and third cups.

Source: Traditional

∞ = Δ

Source: <https://godischange.org/god-is-change/>

Maggid - Beginning

Traditional - Maggid

by Haggadot

Maggid – Beginning

מגיד

Raise the tray with the matzot and say:

הא לחמא עניא די אכלו אבהתנא בארעא דמצרים. כל דכפין ייתי ויילל, כל דצריך ייתי ויפסח.
השתא הלא, לשנה הבאה בארעא דישׂראל. השתא עבדי, לשנה הבאה בני חורין.

Ha lachma anya dee achalu avhatana b'ara d'meetzrayeem. Kol deechfeen yeitei v'yeichol, kol deetzreech yeitei v'yeefsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-el. Hashata avdei, l'shanah haba-ah b'nei choreen.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need, come and share the Pesach meal. This year, we are here. Next year, in the land of Israel. This year, we are slaves. Next year, we will be free.

Refill the wine cups, but don't drink yet.

Source: Traditional

-- Four Questions

Traditional – Four Questions

by Haggadot

Maggid – Four Questions

מה נשתנה

מה נשתנה הלילה הזה מכל הלילות?

Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?

Why is this night of Passover different from all other nights of the year?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.

On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, - הלילה הזה כלנו מס

Shulchan Oreich

Let's Review!

by Ariel Kates

We've been so many places - to Egypt, to C'na'an, to Jerusalem, to America, to the bottom of the ocean, and into ourselves. We've told ourselves stories about what we've done, what has changed, where we find consistency, and how we empathize, connect, and face our futures together.

Let's go into our festive meal with more words from Octavia Butler's Parable of the Sower:

As wind,

As water,

As fire,

As life,

God

Is both creative and destructive,

Demanding and yielding,

Sculptor and clay.

God is Infinite Potential:

God is Change.

This kind of God is wildly dynamic. It is faceless, implacable, and sometimes terrifying. But it is also malleable.

God is Change.

Beware:

God exists to shape

And to be shaped.

This is not a very comforting religion. Change can be frightening. This empowers us to shape God when we can and surrender to God when we cannot.

Koreich

The Wandering is Over Haggadah – Koreich

by JewishBoston

Eating a sandwich of matzah and bitter herb | *koreich* | כּוֹרֵיךְ

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God’s kindness helped relieve the bitterness of slavery.

Source: JewishBoston.com

Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

Source: Traditional

-- Four Questions

Answering Our Questions

by JewishBoston

As all good term papers do, we start with the main idea:

עבדים היינו היום. עתה בני חורין

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Egypt. Now we are free.

We were slaves to Pharaoh in Egypt, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of Egypt, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

Source: The Wandering is Over Haggadah, JewishBoston.com

Maror

Traditional – Maror

by Haggadot

מרור Maror

Now take a kezayit (the volume of one olive) of the maror. Dip it into the Charoset, but not so much that the bitter taste is neutralized. Recite the following blessing and then eat the maror (without reclining):

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Source: Traditional

Motzi-Matzah

Traditional – Motzi-Matzah

by Haggadot

מוציא מצה Motzi-Matzah

Take the three matzot - the broken piece between the two whole ones – and hold them in your hand and recite the following blessing:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

Praised are you, Adonai, Lord our God, Ruler of the universe, who provides sustenance from the earth.

Before eating the matzah, put the bottom matzah back in its place and continue, reciting the following blessing while holding only the top and middle piece of matzah.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

Break the top and middle matzot into pieces and distribute them everyone at the table to eat a while reclining to the left.

Source: Traditional

-- Four Questions

Marilynne Robinson – religion, hope, and the stories we tell ourselves about ourselves

by Ariel Kates



We were slaves in Egypt...

Writer, scholar, and genius Marilynne Robinson writes:

We have thought we were being cynical when we insisted that people universally are motivated by self-interest. Would God it were true! Hamlet's rumination on the twenty thousand men going off to fight over a territory not large enough for them all to be buried in, going to their graves as if to their beds, shows a much sounder grasp of

human behavior than this. It acknowledges a part of it that shows how absurdly optimistic our “cynicism” actually is. President Obama not long ago set off a kerfuffle among the press by saying that these firestorms of large-scale violence and destruction are not unique to Islamic culture or to the present time. This is simple fact, and it is also fair warning, if we hope to keep our own actions and reactions within something like civilized bounds. This would be one use of history.

And here’s another. We might stop persuading ourselves of the truth of notions that are flatly implausible in light of all we know, or could know if we cared to. Then we would be less confident in imposing our assumptions on behavior, including our own, that they cannot help us interpret. The aversion to history shelters some very important errors, and sometimes does so aggressively. A society is moving toward dangerous ground when loyalty to the truth is seen as disloyalty to some supposedly higher interest. How many times has history taught us this?

We are, as we have always been, dangerous creatures, the enemies of our own happiness. But the only help we have ever found for this, the only melioration, is in mutual reverence. God’s grace comes to us unmerited, the theologians say. But the grace we could extend to one another we consider it best to withhold in very many cases, presumptively, or in the absence of what we consider true or sufficient merit (we being more particular than God), or because few gracious acts, if they really deserve the name, would stand up to a cost-benefit analysis...

Then how to recover the animating spirit of humanism? For one thing, it would help if we reclaimed, or simply borrowed, conceptual language that would allow us to acknowledge that some things are so brilliant they can only be understood as virtuosic acts of mind, thought in the pure enjoyment of itself, whether in making a poem or a scientific discovery, or just learning something it feels unaccountably good to know. There is an unworldliness in the experience, and in what it yields, that requires a larger understanding than our terse vocabularies can capture. I have had students tell me that they had never heard the word “beautiful” applied to a piece of prose until they came to us at the workshop. And yet, the beautiful persists, and so do eloquence and depth of thought, and they belong to all of us because they are the most pregnant evidence we can have of what is possible in us.

there’s a chemistry of life that has this capacity for enormous variation, maybe infinite variation. I think it’s a source of endless wonder and something that’s worth using our minds, that special gift that we have.

There are other intelligent creatures out there, whales, dolphins, elephants, fish. Some of them are really smart, but they don’t know what we know. They can’t see the inside of a star or the inside of a starfish except some of them maybe to eat them. But we have this power not only to explore, but we can go back in time. We can anticipate far into the future. We can plot a course for ourselves based on intelligence. And the trick is OK, homo sapiens, the smart ones, the wise ones, let’s take advantage of that capacity.

Source: On Being

feet and below, it is truly dark, but still enough light penetrates clear ocean water in the middle of the day and that's when I made the dive, right about high noon in September. I could see shapes even at 400 meters, at 1,250 feet or so. That was exciting just to be able to realize that glow, that soft glow, was the sky above separated by 1,250 feet of water.

But the flash and sparkle and glow of bioluminescent creatures. There were corals that just grow in a single stretch, no branches, like giant bedsprings from the ocean floor. And when I touched them, little rings of blue fire pulsed all the way down from where I touched to the base of these spiraling creatures. They were taller than I; they're just beautiful creatures. They call them bamboo coral because they have joints that resemble the joints on a bamboo plant.

The submarine headlights were on, and I asked them to turn them off so that I could see the darkness and revel in the bioluminescence. It's that firefly kind of light, but also when the lights were on, I could see crabs that were attached to these large corals that grew on the sea floor. Some were pink, some were orange, some were yellow, some were black. They're just beautiful. It's a garden. It looks like a flower garden. And the red crabs were hanging onto these great sea fan-like structures. They looked like shirts on the line. In that little bit of current, they were just, you know, slowly moving. There were eels that were wrapped around the base of the coral. It was just beautiful, really ethereal.

On the bottom, two and a half hours, and I later spoke with an astronaut friend, Buzz Aldrin, and he said, "Well, that's about as long as we had to walk on the moon, two and a half hours." But what they did not have on the moon, Buzz Aldrin and Neil Armstrong and those who came later, they didn't have just this avalanche of life, this great diversity all around. Everywhere you looked, there were little fish with lights down the side. Of course, the corals themselves are alive. There were little burrows of creatures that were dwelling in the sediments on the sea floor. The water itself is like minestrone except all the little bits are alive.

And the capacity for variation coupled with the common ground that we share with bacteria, with jellyfish, with sponges, with groupers, with cats and dogs and horses —

In light of these ideas, what do we gain or lose from telling ourselves a story of ourselves as slaves, as liberated slaves? For better or worse?

Source: <http://www.nybooks.com/articles/2017/11/09/what-are-we-doing-here/>

-- Four Children

Parable of the Sower – Four Seeds, Four Children

by Ariel Kates



Matthew 13 New International Version (NIV)

The Parable of the Sower

That same day Jesus went out of the house and sat by the lake. Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. Then he told them many things in parables, saying: “A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds

Rachtzah

Her Deepness: Dr. Sylvia Earle

by Ariel Kates



Sylvia Earle has done something no one else has — walked solo on the bottom of the sea, under a quarter mile of water. Here, she speaks to Krista Tippett on the On Being radio show:

DR. EARLE: My first experiences going through the sunlit area and into what generally is known as the twilight zone, where sunlight fades and darkness begins to take over. It's like the deepest twilight or earliest dawn. You can see shapes, but not really distinct forms and this begins at about 500 feet. By the time you get down to 600 feet, 200 meters or so, it's really, really dark. It's like starlit circumstances. A thousand

Rachtzah

Rachtzah

by Julie R

רחצה

Rachtzah

Wash hands while reciting the traditional blessing for washing the hands:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu al n'tilat yadayim.

Praised are you, Adonai, Lord our God, Ruler of the universe, who has taught us the way of holiness through commandments, commanding us to wash our hands.

Source: Traditional

came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.”

The disciples came to him and asked, “Why do you speak to the people in parables?”

He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. This is why I speak to them in parables:

“Though seeing, they do not see;
though hearing, they do not hear or understand.

In them is fulfilled the prophecy of Isaiah:

“‘You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.
For this people’s heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.
Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts
and turn, and I would heal them.’

But blessed are your eyes because they see, and your ears because they hear. For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

"Listen then to what the parable of the sower means: **19** When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path.

The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.”

Source: The New Testament

-- Cup #2 & Dayenu

More Than Continuity

by Ariel Kates

“You are
personally
responsible for
becoming more
ethical than the
society you grew
up in.”

-- Cup #2 & Dayenu

In Every Generation & Second Cup

by [JewishBoston](#)

בְּכָל־דּוֹר וָדּוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגֶּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the second glass of wine!

Source: The Wandering is Over Haggadah, [JewishBoston.com](#)

-- Four Children

The Four Children

by [JewishBoston](#)

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

What does the wise child say?

The wise child asks, *What are the testimonies and laws which God commanded you?*

You must teach this child the rules of observing the holiday of Passover.

What does the wicked child say?

The wicked child asks, *What does this service mean to you?*

To you and not to himself! Because he takes himself out of the community and misses the point, set this child's teeth on edge and say to him: "It is because of what God did for me in taking me out of Egypt." Me, not him. Had that child been there, he would have been left behind.

What does the simple child say?

The simple child asks, *What is this?*

To this child, answer plainly: "With a strong hand God took us out of Egypt, where we were slaves."

What about the child who doesn't know how to ask a question?

Help this child ask.

Start telling the story:

“It is because of what God did for me in taking me out of Egypt.”

-

Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of them?

Source: The Wandering is Over Haggadah, JewishBoston.com

The mountains leaped like rams,
The hills like rams.

Source: Traditional

-- Cup #2 & Dayenu

B'tzeyt Yisrael (Psalm 114, Part 1)

by Joseph Zitt

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם
בֵּית יַעֲקֹב מֵעַם לֵעָז

*B'tzeyt yisrael mimitzrayim,
beyt Ya'akov meyam lo'eyzz.*

When Israel came out of Egypt,
The house of Jacob from a land with a foreign language

הַיְתָה יְהוּדָה לְקֹדֶשׁ
יִשְׂרָאֵל מִמַּשְׁלֹטָו

*Haytah y'hudah l'kodsho
Yisrael mamshlotav.*

Judah became God's sanctuary,
Israel God's dominion.

הַיָּם רָאָה וַיָּנֹס
הַיַּרְדֵּן יָסָב לְאַחֹר

*Hayam ra'ah vayanos,
hayardeyn yisov l'akhor.*

The sea looked and fled.
The Jordan turned back.

הַהָרִים רָקְדּוּ כְּאִילִים
גְּבָעוֹת כִּבְּנֵי צֹאן

*Heharim rakedu kheyylim,
g'vaot kivnei tzon.*

-- Exodus Story

A great number of stars

by theatre



Source: From "Exogoge", by theatre dybbuk

-- Exodus Story

The Exodus

by M Simons

Once upon a time, during a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to high position in Pharaoh's court, and our people were well-respected and well-regarded, secure in the power structure of the time.

Generations passed and our people remained in Egypt. In time, a new Pharaoh ascended to the throne. He found our difference threatening, and ordered our people enslaved. In fear of rebellion, Pharaoh decreed that all Hebrew baby boys be killed. Two midwives named Shifrah and Puah defied his orders. Through their courage, a boy survived; midrash tells us he was radiant with light. Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter, who named him Moses because she drew him forth from the water. Thanks to Moses' sister Miriam, Pharaoh's daughter hired their mother, Yocheved, as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.

Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, Moses struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone. God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go. Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle; ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

Fearful that Pharaoh would change his mind, our people fled, not waiting for their

If we'd been given the Torah , it would have sufficed us!

If we'd been brought into the promised land , it would have sufficed us!

Source: Ariel Kates

-- Cup #2 & Dayenu

Dayenu

by Ariel Kates

"Dayenu" means "it would have been enough for us." This is the moment where we express gratitude and humility for the miracles of the Exodus story.

The full list of things for which we are grateful is a list of milestones, a list of achievements in themselves on the way to something bigger. How do we do this in our lives, and when it is helpful to break things down into smaller parts? In thinking about the stories we tell ourselves about ourselves and our journeys, what does this list highlight?

If we'd been brought us out from Egypt , it would have sufficed us!

If judgements had been carried out against them , it would have sufficed us!

If their idols had been destroyed , it would have sufficed us!

If their first-borns had been smitten , it would have sufficed us!

If we'd been given their wealth , it would have sufficed us!

If the sea had split for us , it would have sufficed us!

If we'd gone through the sea on dry land , it would have sufficed us!

If our oppressors had drowned in it , it would have sufficed us!

If our needs were met in the desert for forty years , it would have sufficed us!

If we'd been fed the manna , it would have sufficed us!

If we'd been given Shabbat , it would have sufficed us!

If we'd been brought before Mount Sinai , it would have sufficed us!

bread dough to rise. Our people did not leave Egypt alone; a "mixed multitude" went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth. Even Pharaoh's daughter came with us.

Pharaoh's army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh's army drowned: our liberation is bittersweet because people died in our pursuit. To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

Source: The Velveteen Rabbi

-- Ten Plagues

Isaiah 9:1-13 - "Make the heart of this people calloused"

by Ariel Kates

In the year that king Uzziah died I saw the Lord sitting upon a throne high and lifted up and His train filled the temple. Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly. And one called unto another, and said:

Holy, holy, holy, is the LORD of hosts;
The whole earth is full of His glory.

And the posts of the door were moved at the voice of them that called, and the house was filled with smoke.

Then said I:

Woe is me! for I am undone;
Because I am a man of unclean lips,
And I dwell in the midst of a people of unclean lips;
For mine eyes have seen the King,
The LORD of hosts.

Then flew unto me one of the seraphim, with a glowing stone in his hand, which he had taken with the tongs from off the altar; and he touched my mouth with it, and said:

Lo, this hath touched thy lips;
And thine iniquity is taken away,
And thy sin expiated.

And I heard the voice of the Lord, saying:

Whom shall I send,

Voice for Peace promoted putting an olive on the seder plate as part of its Trees of Reconciliation project, which sought to donate 3,000 olive saplings to Palestinian farmers to replant trees torn down to make room for Jewish settlements in the West Bank.

This year, we have olives on our seder plate to remind us that not only are we not free until everyone is free, but we are not free until there is justice in our homes, in our community and in our world.

What are the mythologies we build around the STUFF that is precious to us? Where do we see symbolism in our everyday lives? What are the benefits of going back through those things?

Source: JWA, HIAS, and me

not risen, for having been driven out of Mitzrayim they could not tarry, and they had made no provisions for themselves.”

The maror.

מרור זה שֶׁאֵנוֹ אוֹכְלִים, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁמָּכְרוּ הַמִּצְרִים אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר:
וַיִּמְכְּרוּ אֶת חַיֵּיהֶם בְּעֶבְדָּה קָשָׁה, בְּחֹמֶר וּבִלְבָּנִים וּבְכָל עֲבֹדָה בַּשָּׂדֶה אֶת כָּל עֲבָדָתָם אֲשֶׁר עָבְדוּ
בָּהֶם בְּפֶגֶר

With the taste of bitterness just before our lips, we remind ourselves of the bitterness of enslavement of our ancestors in Mitzrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and with great torment.”

The Egg:

The egg that we place on the Seder plate is meant to remind us of the natural cycle of life – that, even after enormous suffering, we can experience renewal and rebirth. Just as our ancestors found renewal, we remember and are grateful for those who have - and continue to - rebuild their lives in extraordinary ways.

The Orange:

During a visit to Oberlin College in the early 1980s, Susannah Heschel read a feminist Haggadah that called for placing a piece of bread on the seder plate as a symbol of the need to include LGBTQ folks in Jewish life. Heschel liked the idea of putting something new on the seder plate to represent this, but she was uncomfortable with using *chametz*, which she felt would invalidate the very ritual it was meant to enhance. She chose instead to add the orange, full of color, compliant with Passover's dietary restrictions, and completely new.

The Olive:

The olive branch is a universal symbol of peace, associated with the dove in the story of Noah's Ark and the Flood.

Olive trees mature slowly, so only when there was an extended time of peace, with agriculture left undisturbed, could the olive tree produce its fruit. In 2008, Jewish

And who will go for us?

Then I said: ‘Here am I; send me.’

And He said: ‘Go, and tell this people:

Hear ye indeed, but understand not;
And see ye indeed, but perceive not.

Make the heart of this people calloused,
And make their ears heavy,
And shut their eyes;
Lest they, seeing with their eyes,
And hearing with their ears,
And understanding with their heart,
Return, and be healed.’

Then said I: ‘Lord, how long?’ And He answered:

Until their towns are destroyed
and their houses are deserted,
until their fields are empty,
and I have sent them far away,
leaving their land in ruins.
If only a tenth of the people are left,
even they will be destroyed.
Just as stumps remain after trees
have been cut down,
the holy seed is the stump

Source: Isaiah 9

-- Ten Plagues

The Ten Plagues

by Ariel Kates

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים, ואלו הן

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

דם ואש ותימרות עשן

Dam V'eish V'tim'ro ashan

“Blood, and fire and pillars of smoke...”

“Before the great and terrible day of the Lord comes, I will set wonders in the sky and on the earth... blood, fire and pillars of smoke: The sun shall turn to darkness and the moon into blood.” Joel 3:3

דבר אחר: גיד חזקה - שמים, וזרע נטויה - שמים, ובמרא גדל - שמים, ובאתות - שמים, ובמפזים - שמים

Davar acheir. B'yad chazakah sh'tayim. Uvizroa n'tuyah sh'tayim. Uv'mora gadol sh'tayim. Uv'otot sh'tayim. Uv'mof'tim sh'tayim.

(Another interpretation of Deuteronomy 26:8 is: “strong hand” indicates two plagues; “out-stretched arm” indicates two more plagues; “great awe” indicates two plagues; “signs” indicates two more plagues because it is plural; and “wonders” two more plagues because it is in the plural. This then is a total of Ten Plagues.)

אלו עשר מכות שהביא הקדוש ברוך הוא על המצרים במצרים, ואלו הן

Eilu eser makot sheheivi hakadosh baruch hu al hamitzrim b'mitzrayim, v'eilu hein:

These are the Plagues that the holy one, blessed be he, brought upon Egypt.

-- Cup #2 & Dayenu

What's on the Seder Plate

by Ariel Kates

The Passover Symbols

Obligations of the Holiday

בבן גמליאל היה אומר: כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן

פסח, מצה, ומרור

Rabban Gamliel would teach that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three things are:

Shank bone:

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קיים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: ואתם זבח פסח הוא ליי, אשר פסח על בתי בני ישראל במצרים בגגפן את מצרים, ואת בתינו הציל? ויקד העם וישתחוו

The Pesah which our ancestors ate when the Second Temple stood: what is the reason for it? They ate the Pesah because the holy one, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for Adonai, who passed over the houses of the Israelites saving us in Mitzrayim but struck the houses of the Mitzrim.

The matza.

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שננצל עליהם מלך מלכי המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: ויאפו את הבצק אשר הוציאו ממצרים עגת מצות, כי לא חמץ, כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם

Matzah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise, as it is written: “And they baked the dough which they brought forth out of Mitzrayim into matzah – cakes of unleavened bread – which had

-- Ten Plagues

Beyonceder - Tell Him Boy Bye

by Haggadot



Source: <http://beyonceder.tumblr.com>

Blood | Dam | דָּם

Frogs | Tzfardeyah | צְפַרְדֵּי

Lice | Kinim | כִּנִּים

Beasts | Arov | עֲרוֹב

Cattle Plague | Dever | דֶּבֶר

Boils | Sh'chin | שְׁחִין

Hail | Barad | בָּרָד

Locusts | Arbeh | אֲרֵבָה

Darkness | Choshech | חֹשֶׁךְ

Slaying of First Born | Makat Bechorot | מַכַּת בְּכוֹרוֹת

Since ancient versions varied as to the nature and number of the plagues, it is believed that Rabbi Jehudah instituted these three phrases or acronyms to confirm the version in Exodus. Accordingly we now remove another three drops of wine from our cup of joy.

רְבִי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים

Rabi Y'hudah hayah notein bahem simanim.

Rabbi Yehuda would assign the plagues three mnemonic signs:

דָּצֵ"ךְ עַל שֵׁשׁ בָּאֵת"ב

D'TZ"KH A-Da"SH B'AH"V